

V I N D I C I Æ  
QUORUNDAM  
Roberti Barclaii Noematum,  
Contra aliquas  
ARGUMENTATIONES  
In eo Libro, cui Titulus est  
ANTIBARCLAIUS:

U B I  
Reperitur Elucidatio Veritatis, de Immediata & Interna Revela-  
tione, de Scripturis, de Universali Redemptione.

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EDM. ELISIO, Eccl. Ang. Præsb.

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*Magna est Veritas, & prævalebat.*

Ὁ Θεὸς φῶς ἐστίν, καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδέτις.

A Vindication of some Sentiments of  
ROBERT BARCLAY,  
Against the Arguments of a Book, Entitled  
ANTIBARCLAIUS:

Wherein the Truth of *Immediate* and *Inward Revelation*,  
of the *Scriptures*, of *Universal Redemption*, is fur-  
ther *Explained*.

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By EDM. ELYS, a Minister of the Church of *England*.

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*Great is the Truth, and it will prevail.*

*God is Light, and there is no Darknes in him.*

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Printed for T. N. in George-Yard in Lombard-Street. 1693.

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The TRANSLATOR to the READER.

Reader,

THIS short Latin Treatise being sent to a Relation of mine in Manuscript, and the Author being a Grave Ecclesiastick of the Church of *England*; I was willing to Translate it, and make it publick, that the Members of that Church may see the most considerable Principles of the People called *Quakers* acknowledged and defended by a Learned and Religious Minister of their own. I will not answer for the Elegancy, but may for the Truth of the Translation. Which is, I hope, enough to excuse, with the Candid, the first undertaking, of this sort, of,

READER,

Thy well wisher

S. P.

---

*Speſtabili Viro, Joanni  
Norriſio Edmundus  
Elifius. S.*

*To the Worthy, John  
Norris.*

**T***U mihi videris, Erudite vir,  
aliquatenus Errare in Op-  
nione Tua de iſto hominum genere,  
qui vulgo QUAKERI vocantur.  
Ego quidem Incoſtum generoſo  
pectus Honeſto in Plurimis eo-  
rum videre mihi videar.*

**I**T ſeemeth to me, Learned Friend, that thou ſomewhat miſtakeſt in thy Opinion concerning the People, vulgarly called *Quakers*. Methinks I ſee a right honeſt Mind in many of them.

By

Per LUMEN INTERNUM  
Præcipue Intelligunt SPIRITUM  
Veritatis Propter Merita PAS-  
SIONIS, & per Efficaciam IN-  
TERCESSIONIS Domini nostri  
JESU CHRISTI se Omnibus  
Offerentem adeo ut Anima, Verita-  
tis Sanctificantis Avida nunquam  
non possit Eandem adipisci.

Si Mecum non Contentias in  
Defensione R. BARCLAY in  
hisce Chartis Tibi exorbita, Scrip-  
ta aliqua a Te Oppositio Mihi  
erit gratissima. Vale

---

Candido Lectori.

**S**Cias velim, Amice Lector,  
Annotationum istarum Au-  
thorem istiusmodi hominem esse,  
qui Doctrinam Cælestem avide  
Amplectitur, Ubique illa occurrit,  
à quocunque Hominum quorumque  
modo Explicata. Huic liquido  
constat neminem unquam percepisse  
Veritatem Evangelicam, nisi  
per Verum Charitatis Exercitium  
Notionum Illi omnium Fons,  
& Origo est Noema illud, Ο  
ΘΕΟΣ ΑΓΑΠΗ ΕΣΤΙ.

By the *Light within* they chie-  
fly understand the *Spirit of Truth*,  
as the fruit of the merits of the  
passion and efficacy of the Inter-  
cession of our Lord *Jesus Christ*,  
for the good of all; that the  
Soul which thirsts after the San-  
ctifying Truth might be fill'd  
with it.

If what I here present thee, in  
these following Sheets, in defence  
of R. Barclay, is not agreeable  
with thy Sentiments, it would  
oblige me much to see thy Ob-  
jections. Farewel

Edmund Elys.

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To the Candid Reader.

**I** Would have Thee know  
(friendly Reader) that the  
Author of these Annotations,  
is a Man who most heartily em-  
braceth the Heavenly Doctrine  
wheresoever he meets it, and by  
what sort of Men or Manner soe-  
ver it be explained. He also  
sees plainly, that no Man hath  
ever obtained the Evangelical  
Truth, without the true practice  
of Charity. And this Princi-  
ple God is Love, is the Spring  
of all his Religion.

De *Immediata & interna Reve-*  
*latione.*

ANTIBARCLAIUS P. 33. 'A-  
'pologetes in genere quidem  
'scripsit, Patres una voce, adjudicasse  
'nullam Dei cognitionem certam,  
'& veram esse, nisi quæ intus reve-  
'letur Spiritu ejus : Revelatione ni-  
'mirum, inquit Author ANTI-  
'BARCLAI, Immediata & Pe-  
'culiari, sive cuius Propria.

*Resp.* Imo, Vir Doctissime, cuius  
Propria: sed non aliter, quam uni-  
cuique Propria est ad unumquemque  
pertingens Affluentia, seu Lux ab  
unoquoque Participata SOLIS Splen-  
dentis Lucis nimirum, Omnibus  
Creaturis, quæ Videndi Facultate  
præditæ sunt, Communis, sed ab  
Unaquaque actu Participatæ secun-  
dum Peculiarem Cujusque Actua-  
lem ipsius Videndæ Capacitatem.

P. 46. — 'Nulla plane facta men-  
'tione ullius Immediatæ Revelatio-  
'nis, quam omittere nullatenus de-  
'buit, si tanta ejus fuisset necessitas,  
'quantam Apologetes hodie, cum  
'suis sectatoribus urget, atque præ-  
'tendit.

*Resp.* Non urget, atque præten-  
dit necessitatem Immediatæ Reve-  
lationis alicujus Rei, nisi quæ jam  
Revelata est in S. Scripturis. Sed  
necessariam esse asserit Immediatam  
Revelationem, seu actualem Spiritus  
Sancti Operationem in Animis no-  
stris, ut Rite Percipiamus veritatem  
Sanctificantem in ipsis Scripturis Re-  
velatam.

Of *Immediate and inward Reve-*  
*lation.*

ANTIBARCLAIUS. P. 33. 'The  
'Apologist writes in general,  
'That the Fathers have concluded  
'with one voice, *That there was no*  
'*true and certain knowledge of God, but*  
'*that which is revealed inwardly by his*  
'*own spirit* : By a revelation, as the  
'Author of ANTIBARCLAIUS says,  
*immediate and particular or proper*  
to any one.

*Answer.* Even so, most Learned  
Sir, proper to any one : *But not other-*  
*wise than as all partake of the light of the*  
*Sun.* The Light is common to all  
Creatures, who are indued with  
sight, but every one actually par-  
takes of it according to the actual  
capacity he hath of seeing it.

'P. 46. No mention having been  
'made of any immediate Revelation,  
'which he by no means ought to  
'have omitted, if it had been so ne-  
'cessary as the Apologist and his  
'followers urge and pretend.

*Answer.* He neither urges nor pre-  
tends the necessity of an immediate  
Revelation of *any other thing*, but  
what is *already* revealed in the Holy  
Scriptures. But he affirms that *Im-*  
*mediate Revelation*, or the actual Ope-  
rations of the Holy Ghost in our  
hearts, is *necessary* that we may right-  
ly perceive the sanctifying truth, de-  
clared by those Scriptures.

P. 87. ' Studet Lectori persuadere has Revelationes Immediatas, & Internas fuisse olim Formale Obiectum Fidei Sanctorum.

*Resp.* Aequissimum est hoc ejus studium: Per Formale obiectum intelligit Idipsum, quod per FIDEM Intellectu Perceptum Percipientes Sanctos reddit, nempe DEO in Animis eorum immediate Operanti similes.

P. 124. ' Ad quid inquit *Anti-Barclaiſta*, Perpetuitas Promissi Spiritus ad Novitatem Revelationum?

*Resp.* Ad Mentes nostras jugiter Renovandas per Spiritum Sanctum jugiter opus est nobis Novis Revelationibus, seu Operationibus Spiritus Sancti Mentibus nostris Revelantis Veritatem Sanctificantem, cujusmodi Revelatio semper sit secundum S. Scripturas: Sæpiſſime tamen sine ulla Vocum Scriptarum in memoriam revocatione.

P. 156. ' Quando, *Pſ.* 34. 9. cunctos Fideles hortatur ut Gustent, & Videant quam bonus, & suavis sit Dominus, nescio quid Apologetes habuerit in animo, ut hiſce verbis abuseretur, cum in *Pſalmo* hoc Regius Vates ne minimam fecerit mentionem suarum a Deo Revelationum, sed aliorum potius Beneficiorum, quorum tempore Exilii a facie Regis *Saul* particeps factus est, in Deo scilicet confidens; unde & eos prædicat beatos, qui in quavis afflictione in eo fiduciam ponere didicerunt.

P. 87. He endeavours to persuade the Reader that the immediate and Inward Revelations were, in old time, the formal object of the Saints Faith.

*Answer.* His endeavour is very just: By the formal object he means the same thing, which, being conceived by the Understanding, by faith sanctifies those who receive it, and makes them like to God, immediately working in their Hearts.

P. 124. But, says the *Anti-Barclaiſt*; how can the perpetuity of the promise of the spirit prove the use and necessity of fresh Revelations?

*Answer.* To renew our minds continually by the Holy Ghost, we have continual need of new Revelations, or of the operations of the Holy Ghost, revealing the sanctifying Truth to us; which Revelation always agrees with the Holy Scriptures: Nevertheless, often without any remembrance of what is written of it in our memories.

P. 156. *Pſalm* 34. 8. When he exhorts all the faithful to taste and see how good the Lord is, I know not what the *Apologist* means, to apply these words so improperly; when the Kingly Prophet, in the same *Pſalm*, hath not made the least mention of any Revelations he received of God, but rather of other blessings, during the time of his Exile from SAUL; which he trusting in God, was made partaker of: Whence he pronounces those blessed, who, in all their afflictions, have learned to put their confidence in him. *Ans.*

*Resp.* Hæc verba *Gustare*, & *Videre* manifeste ac indubie Significant *Sensationem*, seu actualem Notitiam sensitivam, vel Intellectivam Rei Præsentis, id est, Corporis, vel Animi sensibus se Immediate ingerentis, non Traditæ tantum per alios, qui eam *Gustarunt*, vel *Viderunt*. Istiusmodi *Sensatio*, seu *Immediata Perceptio* Suavitatis Divinæ fieri nequit, nisi per *Immediatam Spiritus Sancti* in animis nostris *Operationem Sanctificantem*, cujusmodi omnes *Spiritus Sancti*, *Lacis* nimirum *Immensæ* Operationes recte vocantur *Immediatæ Revelationes*, nempe istiusmodi *Illuminationes*, quibus istæ fugantur *Tenebræ*, quæ nos impedi-erunt, quo minus *res ipsas Divinas a Spiritu Sancto* nobis ( in *Legendis*, vel *Audiendis Scripturis*, vel sine ulla *Vocum Scriptarum* Recordatione ) *Propositas Immediate Perspicere* possimus.

P. 158. 'Id forte aliquam vide-  
'tur habere difficultatem, quod A-  
'pologetes etiam in primis hic & ali-  
'bi urget : quando 1 *Joannes Cap. 5. v.*  
'6. scripsit post alia, *Spiritus est, qui*  
'*Testatur, quod Spiritus Veritas est. Ve-*  
'*rum, si hic etiam, inquit Vir Eruditus,*  
'*Apostoli mentem ex integro Textu*  
'*rite attendamus, nihil aliud Eum*  
'*auditoribus voluisse ad animum vo-*  
'*care observabimus, quam quod Spi-*  
'*ritus Sanctus, &c.*

*Resp.* Nihil aliud! Certe voluit hoc ipsum ad animum vocare, quod *Robertus Barclaius* Probare velit nempe opus esse nobis *Immediata Revelatio-*

*Answer.* These words *to taste* and *to see*, manifestly and undoubtedly signify a *sensation*, or an actual *Sensitive* or *Intellective* knowledge of a thing present ; viz. immediately influencing the Senses of the Body or Mind, and not only, by the *Testimony* or *hearsay* of those that have *tasted* and *seen* it. Such a *sensation* or *immediate perception* of the divine sweetness, cannot be effected but by an immediate and *sanctifying Operation of the Holy Ghost in our hearts*. All such Operations of the Holy Ghost are rightly called the *Immediate Revelations of the Infinite light* ; namely, those *Illuminations*, by which the darkness of our Minds is dispersed, which hath hindred us from seeing those divine Truths offered to us by the *Holy Ghost* ( either in reading or hearing the *Scriptures* or without any remembrance of the things therein written ) by an immediate light or sensation.

'P. 158. Perhaps some difficulty may  
'appear in what the Apologist here  
'as well as elsewhere chiefly urges :  
'when *John 1. 5, 6.* after other things,  
'writ, *It is the spirit which beareth*  
'*witness, because the spirit is Truth* : but  
'if here we also rightly consider the  
'Mind of the Apostle in the Context  
'( says our Learned Man ) we shall con-  
'clude that he meant *nothing else*  
'but to engage his hearers to remem-  
'ber, but that the Holy Ghost, &c.

*Answer.* Nothing else! He would certainly have them call to mind that same thing which *Robert Barclay* would prove, viz. That we have



ne, seu Testimonio *Spiritus Sancti* in Cordibus nostris, ut firmiter, ac Practice assentiamur *Veritati Evangelicae*; quia *Spiritus* est Omnis Veritatis Principium, adeo ut nulla esse possit vera, & viva veritatis Cœlestis Notitia, nisi quæ derivetur ab ipso *Spiritu Sancto* in Cordibus nostris Operante. Quæcunque Impiis hominibus, seu veram Sanctitatem averfantibus contingit Rerum Divinarum Notitia, seu Cognitio, revera nihil aliud est, quam quod Apostolus appellat *Rom. 2. 20.* τὴν Μῆραν τῆς Γνωσεως, *Formam, seu Imaginationem Cognitionis.*

### De Scripturis.

P. 164. Hæc verba *R. Barclaii* recitantur: 'Quoniam solummodo sunt declaratio fontis, & non ipse fons, ideo non existimandæ sunt principalis origo omnis veritatis, & cognitionis, nec adæquata primaria Regula Fidei, & Morum, licet cum dent verum, & fidele Testimonium primæ originis, sint & possint existimari Regula secundaria, subordinata Spiritui.'

*Resp.* De quibus *R. Barclaii* verbis sic explico Animi mei sententiam. Si per *Spiritum Divinum* intelligimus Deum, Tertiam S. TRINITATIS Personam, mihi videtur non licere nobis Eum appellare *Regulam Fidei, & Morum*; cum *Regula Fidei* sit istud *Instrumentum*, quo Recte Investigamus quid sit *Fidei Christiana Objectum*,

need of *Immediate Revelation*, or of the *Testimony of the Holy Ghost in our hearts*, that we may constantly embrace and practise the Evangelical Truth; because the *Spirit* is the *Fountain* of all Truth; insomuch, that there can be no true and living knowledge of the Heavenly Truth, but what is deriv'd from that Holy Spirit working in our hearts. All knowledge of divine things, that the ungodly or despisers of true sanctity have, is nothing, in effect, but what the Apostle calls τὴν Μῆραν τῆς Γνωσεως, the Form, Image or Shadow of knowledge, *Rom. 2. 20.*

### Of the Scriptures.

*Anti-B.* P. 164. are found Quoted these words of Robert Barclay: 'Because they are only a Declaration of the Fountain, and not the Fountain it self, therefore they are not to be esteemed the principal ground of all Truth, and knowledge, nor the Adequate Primary Rule of Faith and Manners; tho' giving a true and faithful Testimony of the first foundation, they are and may be esteemed a secondary Rule subordinate to the Spirit.'

*Answer.* I thus explain my sense of these words of *R. Barclay*. If we, by the Holy Ghost, understand God, viz. the 3d. Person of the Holy Trinity, I confess we ought not to call him the Rule of Faith and Manners; since the Rule of Faith is that *Instrument* by which we rightly examine what is the object of the Christian Faith, and what



feu quid sit id, quod a nobis Creden-  
dum CHRISTUS Proposuit : Sed  
per Spiritum Divinum etiam significa-  
ri possit nostra Spiritus Divini Parti-  
cipatio, quo omnis anima Rationa-  
lis prædita est per insitam in Natura  
sua DEI OPT. MAX. Idem : Hoc  
sensu recte dicendum est Spiritum esse  
Principalem, seu Primariam Fidei  
Regulam, cui ipsæ Scripturæ Subor-  
dinantur : Nam eatenus tantum sen-  
sum earum Divinum esse Percipimus,  
quatenus ejus Congruentiam sentia-  
mus cum illa, quam ipse Deus Ani-  
mis nostris indidit, Essentiæ Divinæ  
Idea. Placet mihi admodum hæc  
Roberti Barclaii Protestatio, quam p.  
226. recitat Ejus doctissimus Adver-  
sarius. 'Secum suis Doctrinas, &  
'Mores suos libentissime Examini ear-  
um ( S. Scripturarum ) concedere,  
'& hoc tanquam positivum, & cer-  
'tum admittere ex animo principi-  
'um, ut quodcunque quis prædicans  
'se Spiritu duci, contrarium Scriptu-  
'ræ perpetrat, delusio, & machina-  
'tio Diabolica existimetur.

De Universalis Redemptione Chri-  
sti, & salutifero, necnon super-  
naturali Lumine unumquemvis  
illuminante.

P. 294. 'De Præsentia, vel Inef-  
'fentia, quæ pertinet ad Regnum  
'Naturæ, adeoque omnibus in Uni-  
'versum Creaturis est Communis,  
'hic minime Sermo est.

Resp. Certo certius est Τὸ ἈΟΤΟΝ  
in Omni Creatura Logica, seu

what that is, that Christ hath lay'd  
down for us to believe : But we may  
also understand by the Holy Ghost,  
our partaking of the divine Spirit, with  
which every Rational Soul is indued,  
by an Idea of the most great and  
most good God, ingrafted in its  
nature : In which sense, we, by right,  
ought to say the spirit is the Principal or  
Chief Rule of our Faith, to which the  
Scriptures themselves are subordinate. For  
we only perceive they carry a divine  
sense as far as we feel their congruity  
with the Idea or Impression of that  
divine Being, which God himself  
hath fixed in our hearts. R. Barclay's  
Protestation, of which his learned  
Adversary speaks page 226, pleases  
me much. That he, with those of his  
Religion, are willing their Doctrines and  
Practices should be tried by the Holy  
Scriptures, and to admit, as a positive  
and certain Maxim, that whatsoever  
any do, pretending to be led by the Spi-  
rit, which is contrary to the Holy Scrip-  
tures, should be reputed a delusion of the  
Devil.

Of Christs Universal and saving  
Redemption, as also of the su-  
pernatural light which enlight-  
ens all Men.

'Anti-Bar. P. 294. I shall not here  
'speak of that Instinct or Indwelling  
'Principle which belongs to the king-  
'dom of Nature, and therefore is com-  
'mon to all Creatures in general.

Answer. 'Tis most certain that Τὸ ἈΟΤΟΝ  
is present in all Logical or  
Reason-

*Rationalis* Inesse Peculiari etiam inef-  
fendi modo, non eo tantum, quo in  
reliquis Inest Creaturis.

P. 301. 'Quando *Jacobus* c. 1. 21.  
'ad fideles & regenitos scribens  
'Verbum Dei vocat λόγον Ἐμφύτον, id  
'est, Sermonem insitum; quod non  
'de alia insitione, quam quæ per  
'publicam prædicationem, ac ejus  
'receptionem facta est, intelligi de-  
'bere ex integro patet Contextu.

*Resp.* Notandum est non Dixif-  
se Apostolum λόγον Ἐμφύτον, sed τὸν λό-  
γον Ἐμφύτον, Innuens nimirum Eun-  
dem esse, de quo loquitur S. Joannes,  
'Ἐν Ἀρχῇ ἦν ὁ Λόγος, hic ΛΟΓΟΣ est  
certe, cum Essentia ejus sit Infinita,  
in Omnibus Creaturis, Modo Pec-  
uliari in Natura Rationali. Hæc  
Sancti Jacobi verba τὸν λόγον Ἐμφύτον τὸν  
δυναμιζόμενον οὖται τὰς ἰσυχὰς ὑμῶν, atque  
illa in Epistola ad Hebræos Cap. 7. V.  
25. Σιζέειν εἰς τὸ παντὲς δύναται, in-  
telligenda sunt de Uno SALVA-  
TORE Nostro, Lumine illo Vero  
Illuminante Omnem Hominem Venien-  
tem in Mundum. Ad Sententiam  
hanc nostram stabiliendam ma-  
xime conducunt Verba ista Viri  
Celeberrimi, Græcarum Litera-  
rum Peritissimi, DANIELIS  
HEINSII, *Exercit. Sacr.*  
Pag. 587. 'Quid est Ἐμφύτον;  
'certe τὸ φύσικόν, certe quod Innat-  
'um est, & Naturale: quod Ἐμφύ-  
'τον καὶ Vulgo Dicimus. Quomodo  
'Ἐμφύτον τὸ ἐν τῇ φύσει, *Hesychius*, I-  
'demque τὸ ἐκ φύσεως, quod a Na-  
'tura est, *Suidas* interpretatur.

Reasonable Creatures, and that in a  
more particular manner, and not on-  
ly as it is in other Creatures.

'Page 301. When *James* Chap.  
'1. 21. writing to the faithful and  
'Regenerate, calls the word of God  
'λόγον Ἐμφύτον (*id est*) the *Ingrafted*  
'word; It appears by the whole  
'context that we ought not to un-  
'derstand it of an other Grafting,  
'than that which is made by a pub-  
'lick preaching and reception of it.

*Ans.* We ought to note that  
the Apostle did not say λόγον Ἐμφύτον  
but τὸν λόγον Ἐμφύτον; intimating the  
same thing which St. John speaks of  
'Ἐν Ἀρχῇ ἦν ὁ λόγος, since his Essence is  
infinite in all Creatures, but more  
particularly in Reasonable ones.  
These words of St. James τὸν λόγον  
Ἐμφύτον τὸν δυναμιζόμενον Σώσαι τὰς ἰσυχὰς  
ὑμῶν, and those in the Epistle to the  
*Hebrews* Chap. 7. v. 25. Σιζέειν εἰς τὴν  
παντὲς δύναται, ought to be under-  
stood only of our Saviour, who is the  
True Light, Enlightening all Men com-  
ing into the World. DANIEL  
HEINSIUS a very learned and  
famous Man in the Greek Tongue  
*Exercit. Sacr.* confirms this our  
Sense.

Pag. 587. What is Ἐμφύτον? certainly  
τὸ φύσικόν; without doubt that which  
is Innate or born with us: And com-  
monly called Ἐμφυτικόν. *Hesychius*  
interprets Ἐμφύτον τὸ ἐκ φύσεως after  
the same manner: And likewise *Sui-  
das* renders τὸ ἐκ ἐκ φύσεως, that which  
is Natural to us, or every one hath.

'Ex integro, (inquit Vir Doctissimus,) Patet Contextu non de alia Inſitione, quam quæ per Publicam Prædicationem ac ejus Receptionem Facta est, Intelligi Debere. Integrum igitur Perspiciamus Contextum. Abjicientes Omnem Immunditiam, & Abundantiam Malitiæ, in Mansuetudine suscipite Inſitum Verbum, quod Potest Salvare Animas Vestras. Num aliter Suscipere Possimus VERBUM, seu SERMONEM Illum, Qui in Principio, seu ab Æterno erat DEUS, nisi Abjicientes omnem Immunditiam & Abundantiam Malitiæ & in Mansuetudine Corda Nostra Illi Humiliter Devoventes, qui Dicit, Discite a Me, quia Mansuetus sum, & Humilis Corde? R. B. Hisce Verbis quæ recitat ejus Adversarius p. 305. Clarissime Exprimit Sententiam Vere Christianam, nempe Quod ij, quibus Evangelium Eternum Prædicatum est, non Salvantur, nisi hujus Luminis, & Gratiæ Internis Operationibus.

Sententiæ Orthodoxæ de Innata DEI OPT. MAX. Notione, seu Idea sunt maxime Consentanea hæc Carmina PYTHAGOREORUM, Vere Aurea:

Αὐτὸς ὁ Θεὸς ἐν τῇ Θεῷ Ἰσὺς ἐστὶν ὁ Θεὸς  
Ὁς ἐστὶν προφῆτα πύξος δὲ κρυπτὸν ἔστιν.

De Imitatione Christi Lib. 3. C. 2.

'Loquere Domine, quia audit Servus tuus: Non loquatur mihi Moyses,

'It appears by the whole Context ( says our learned Man ) we ought to understand it of no other *Grafting*, than what is made by a *publick Ministry*. Let us therefore view the whole passage, *Laying aside all Filthiness and Superfluity of Naughtiness, receive with meekness, the ingrafted word, which is able to save your Souls.* *Ans.* Can we receive that word which beginning, or from Eternity, was God except we lay aside all uncleanness and Superfluity of Naughtiness, and in Meekness, humbly devote our Hearts to him, who says, *learn of me who am Meek and Humble of Heart?* R. B. by these words, which his Adversary recites, page 305, most clearly declareth for Christian Doctrine, to wit, that those to whom the Gospel hath been outwardly preached, are not saved, but by the inward Operations of the Light and Grace.

These Pythagorean Verses, which may truly be called Golden ones, agree much with the Orthodox Opinion of the Manifestation or Idea of the most great and most good God, within us.

Follow thy Guide within, the Birth Divine,  
Mans Rule the Glâs where Sacred Truths do shine.

'The Imitation of Christ Book 3. C. 2.

'Speak Lord, for thy Servant heareth Thee: Let neither Moses, nor yet any of

aut aliquis ex Prophetis: Sed tu  
 potius loquere Domine Deus, Inspi-  
 rator, & Illuminator Omnium Pro-  
 phetarum: Quia tu solus sine eis,  
 potes me perfecte imbuere; illi  
 autem sine te nihil proficient. Pos-  
 sunt quidem verba sonare, sed Spi-  
 ritum non conferunt. Pulcherrime  
 dicunt, sed te tacente Cor non ac-  
 cendunt. Literas tradunt, sed tu  
 sensum aperi, Mysteria proferunt,  
 sed referas Intellectum signatorum.  
 Mandata edicunt, sed tu juvas ad  
 perficiendum. Viam ostendunt, sed  
 tu confortas ad ambulandum. Illi  
 foris tantum agunt, sed tu Corda in-  
 struis, & Illuminas. Illi exterius  
 rigant, sed tu fecunditatem donas.  
 Illi clamant verbis, sed tu auditui  
 Intelligentiam tribuis.

*Liturg. Angl.*

Omnipotens Deus, da nobis, quæsumus,  
 ut abjectis Operibus Tenebrarum, induamur  
 Armis LUCIS in hac Mortali Vita, in qua Je-  
 sus Christus Filius tuus cum magna Humi-  
 litate ad nos visitandos advenit, ut in ex-  
 tremo Die, quo rediturus est cum Gloria  
 Majestatis suæ ad judicandos vivos & mor-  
 tuos, refurgamus ad vitam immortalem, per  
 eum, qui una tecum, & cum Spiritu Sancto  
 vivit, & regnat in sæcula sæculorum. Amen.

Ecclesiam tuam, Benigne Domine, LU-  
 CIS tuæ coruscantibus radijs illustra, quæ-  
 sumus, ut beati Apostoli, atque Evange-  
 listæ Joannis illuminata Doctrinis, in via-  
 rum tuarum LUCE ita ambulet, ut  
 ad vitæ æternæ LUCEM tandem per-  
 veniat, per Jesum Christum, Dominum  
 Nostrum. Amen.

of the Prophets, speak to me; but  
 do Thou rather speak, O Lord my  
 God, who art the Illuminator and In-  
 spirer of all the Prophets: For thou,  
 without them, canst teach me perfectly:  
 But they without thee, will profit me  
 nothing. They indeed make their  
 words sound; but they cannot give  
 them the Spirit. What they say is ex-  
 cellent; but unless thou speakest, they  
 reach not the Heart. They give the  
 Letter, but thou openest the Sense.  
 They speak Mysteries; but thou un-  
 lockest them. They proclaim thy  
 commands; but thou helpest us to  
 perform them. They shew us the  
 way; but thou strengthnest us to walk  
 therein. They only act without  
 thou Instructest and Illuminest the  
 Heart. They water the outside;  
 but thou givest the fruitfulness.  
 They speak forth words; but thou  
 givest us Ears to understand them.

*English Liturgy.*

Almighty God, grant we pray thee, that  
 the works of darkness being laid aside,  
 we may be clothed with the Armour of LIGHT,  
 in this mortal life; in which Jesus Christ thy  
 Son came, with great humility, to visit us;  
 that we in the great day, when he shall re-  
 turn with the Glory of his Majesty to judge  
 the living and the Dead, may rise through  
 him, to life immortal, who with thee and  
 the Holy Ghost, lives and reigns forever  
 and evermore, AMEN.

Lord, bless thou thy Church, and adorn  
 her with the bright Beams of thy LIGHT; we  
 pray thee, enlighten her with the Doctrines  
 of thy blessed apostle and Evangelist John,  
 that so walking in the LIGHT of thy ways,  
 she may at last come to the LIGHT of Eter-  
 nal Life, through Jesus Christ our Lord.

